

July 7, 1965

Journal. He was a Guggenheim Foundation Fellow in 1961. Among the honors he has received for his distinguished reporting is the George Foster Peabody Award.

Mr. Bagdikian graciously agreed to change his own plans so that he might appear as a witness on S. 1676 on Friday afternoon.

The hearing will be public and I hope persons interested will find it possible to join with the subcommittee in hearing the contributions these man and possibly others have to make.

#### ENROLLED JOINT RESOLUTION PRESENTED

The Secretary of the Senate reported that on today, July 7, 1965, he presented to the Administrator, General Services Administration, the enrolled joint resolution (S.J. Res. 1) proposing an amendment to the Constitution of the United States relating to the succession to the Presidency and Vice-Presidency and to cases where the President is unable to discharge the powers and duties of his office.

#### ADDRESSES, EDITORIALS, ARTICLES, ETC., PRINTED IN THE APPENDIX

On request, and by unanimous consent, addresses, editorials, articles, etc., were ordered to be printed in the Appendix, as follows:

By Mr. BAYH:

Speech entitled "Medicare," prepared and delivered by Raymond H. Berndt, Jr., at St. Lawrence Grade School and Brebeuf Preparatory High School, in Indianapolis, Ind.

By Mr. ROBERTSON:

Editorial supporting opposition to repeal of section 14(b) of the Taft-Hartley Act, published in the Wall Street Journal of July 7, 1965.

By Mr. KENNEDY of New York:

Sundry newspaper articles from the Tonawanda, N.Y., News centennial edition on June 26, containing interesting and colorful stories about the community of North Tonawanda.

#### RIDE INTO YESTERDAY

Mr. BYRD of West Virginia. Mr. President, on Sunday, June 27, I traveled to West Virginia to speak to the members of the 1965 National Youth Science Camp in Pocahontas County, and, while in the area, I took advantage of the opportunity to take a trip on the historic Cass Scenic Railroad.

The ride was truly a memorable experience, and I wish to urge all who can do so to schedule a trip soon for themselves and their family members.

To provide a little of the background of this "ride into yesterday"—the railroad operation is among the projects approved by the Area Redevelopment Administration for development of tourism and recreation in West Virginia, and it has been an outstanding success. The Cass Scenic Railroad is a standard gage line, built by loggers, and for more than 60 years it was used for hauling logs from Bald Knob and Cheat Mountain. Over its rails, more than 1 billion board feet of lumber and an equal volume of

pulpwood were hauled from once virgin timber stands.

Today, instead of brawny lumbermen and sawmill operators, sightseeing excursionists fill the open-air cars, seeking to recapture some of the oldtime excitement and nostalgia of the booming logging days, for the railroad operates now only as a scenic route, carrying passengers for breathtaking journeys through wildflower-covered foothills, along the banks of the Greenbrier River, and over wooded crests of Appalachian mountains. The volume of tourists taking the train ride exceeded over 1,200 in 1 day alone in 1964.

The trip originates in the picturesque old town of Cass, W. Va., which still has board sidewalks, and continues for 2 hours over a distance of 8 miles. Youngsters who may never have seen a steam locomotive in operation in our present jet-travel age find the century-old ritual of oiling and readying the antique engine and cars preparatory to starting a thrill within itself. For oldsters, nostalgic memories of a past steam-engine era are evoked as they embark for the exciting trip, aboard cars shoved by a classic gear-wheel locomotive, as, in the authentic tradition of trains operated by Shay engines, the open observation coaches are pushed from behind, up steep grades sometimes exceeding 10 percent.

Along the route, two of the few remaining "switchbacks" in the United States afford a real touch of excitement, as the Cass Scenic Railroad is one of the highest noncog railroads east of the Rocky Mountains. Owned by the State of West Virginia, the railroad provides the spine-tingling round trip for \$2 for each adult, with one-half fare for youngsters under 12 years of age. Children under 6 are admitted free of charge.

Three trips per day are made, at 11 a.m., at 1 p.m., and 3 p.m.

Dinner can be obtained in an old-fashioned railroad diner, or a picnic area is available for picnicking in the "lay-over" area at the turnaround point.

The train trip on the Cass Scenic Railroad, through the unfolding panorama of remote and appealing Mountain State scenery, takes one on a journey through a beautiful region, one which remains much as it was a century ago.

It is truly an unforgettable "Journey into Yesterday."

#### VETERAN CITES NEED FOR EDUCATIONAL READJUSTMENT ASSISTANCE

Mr. YARBOROUGH. Mr. President, American veterans of cold war military service do not ask for undeserved recognition or reward—they merely assert in unison their request for equal treatment and equal educational opportunity under the law. The success of the GI bills of World War II and the Korean conflict in extending educational opportunities to those who had been forcibly removed from the civilian economy and the immeasurable economic return to this Nation which enlightened minds provided, indicate the wisdom of enacting a new GI education bill. This Congress should no longer delay its consideration of the

cold war GI education bill (S. 9), and this Nation can no longer afford to neglect the intellect of the modern-day military man.

I ask unanimous consent that a letter from Martin F. Gufler, of 3909 West 73d Street, Prairie Village, Kans., be printed at this point in the Record.

There being no objection, the letter was ordered to be printed in the Record, as follows:

PRAIRIE VILLAGE, KANS.,

June 23, 1965.

Senator RALPH YARBOROUGH, Senator from the State of Texas, U.S. Senate, Washington, D.C.

DEAR SIR: I am a recently discharged soldier who has returned to college and is seeking to earn his degree. My father doesn't make enough money to finance me together with my younger brothers in school, however, so I have had to work evenings all during this last 1965 spring semester. I don't mind doing work, but having to be on the job for 4 hours every night after school and then having to do my homework besides was especially difficult for me during that first semester after 3 years in the Army since I was having a hard enough time just getting adjusted back to university life.

Therefore, Senator, I would like to thank you for introducing the Cold War Veterans Readjustment Assistance Act of 1965. I know that there are many, many discharged soldiers around the country who are exactly in the same situation that I am, and your bill, if you are able to succeed in having it passed, will be a great help and aid for them toward better readjustment to school life.

I am writing to my Congressmen from here in the State of Kansas to encourage them to vote "yes" on your bill.

Very truly yours,

MARTIN F. GUFLE, R.

Sophomore, University of Missouri at Kansas City.

#### PLEA TO SOVIET UNION TO END ITS ANTI-SEMITISM POLICIES

Mr. TYDINGS. Mr. President, last month the Baltimore News American published an editorial which restates the plea of Congress, the President, and all other thoughtful Americans that the Soviet Union terminate its policies of anti-Semitism. I ask unanimous consent that the editorial be printed in the Record.

There being no objection, the editorial was ordered to be printed in the Record, as follows:

[From the Baltimore News American, June 7, 1965]

#### PLEA TO MOSCOW

As in the past, Soviet Russia may shrug off President Johnson's renewed appeal, "In the interests of humanity," that Moscow desist from the restrictive pressure that has been imposed on the religious and cultural pursuits of the 3 million Jews in that country.

Though the Communist leaders may ignore the President's plea, expressed in a telegram to a New York rally in behalf of Russian Jews, the message coming from the spokesman of the world's leading real democracy, will add heavily to the volume of protests that for years have emanated from many free areas. The Kremlin may turn its back but it cannot fail to be cognizant of the widespread adverse effect of its anti-Semitism.

The President has urged up Russia that an easing of its repressive course "would go a long way toward removing a moral and emo-

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tional barrier between us and contribute to a relaxation of tensions."

This is a powerful suggestion, reflective of our Nation's abhorrence of interference with religious faith, and indicative of one road toward ameliorating, in some degree, of one of the political antagonisms between the two countries. Russia may not heed. But it should.

# **WE DARE NOT SLEEP—WE MUST MOVE FORWARD TO THE GOAL OF HARMONY AMONG MEN**

Mr. DODD. Mr. President, today across our Nation and all over the world we are witnessing the emergence of the peoples of color to political power. This transition is testing our national and international institutions. How well we respond to the challenge will determine whether tomorrow will be a day of racial harmony and brotherhood or one of racial hatred and violence.

In this connection, I wish to bring to the attention of the Senate a speech delivered by Dr. Thomas P. Melady at the commencement exercises of Canisius College in Buffalo, N.Y., on Sunday, June 6, entitled "We Dare Not Sleep—We Must Move Forward to the Goal of Harmony Among Men." Dr. Melady, president of Africa Service Institute of New York, was honored that day by Canisius College with a doctorate in humane letters, honors causa, in recognition of the great contribution he is making in the area of interracial harmony and understanding both in America and overseas.

I, and all citizens of Connecticut, are especially proud of Thomas Melady's successful career since he was born and raised in Norwich, which is also my home city. Though only in his midthirties, Dr. Melady is widely recognized in Europe and Africa as well as the United States, as a prominent leader in the area of interracial affairs and an eminent authority on African politics.

He has traveled extensively in Africa many times, knows most of the African leaders personally, and has written several books on African affairs and numerous articles appearing in leading scholarly journals. His writings represent some of the most penetrating analyses of the political, economic, and social changes taking place in the new Africa.

During the several years that I have known Thomas Melady, I have admired his fresh and dynamic approach to the problems of interracial harmony, and I think men of all races would do well to listen to what he has to say.

I shall quote a paragraph or two from Dr. Melady's Canisius College address:

The presence of 20 million Negro Americans within our borders presents a great opportunity for the future. For no nation has ever been so tested. The world watches as the United States struggles to match ideas with realities, and, if we succeed in demonstrating that white and black can live as equals and partners, this idealism, translated to reality, can be communicated to the rest of the world.

Ultimately, the problem of color must be solved on an individual basis. It is abundantly clear that this will require a revolution in individual psychology to match the political revolution sweeping the world. We must move quickly to establish closer con-

tact and communication between whites and nonwhites. The wounds of past bitterness are so deep that it is difficult to foresee racial harmony until closer friendships are developed in times of sadness and joy and in deeply personal encounters with life's uncertainties.

I also wish to call to attention Dr. Melady's closing remarks:

We must now thrust ourselves deeply into this movement—

Said Dr. Melady—

especially now, as we attempt to eliminate man's cruelty to man, as exemplified by racial prejudice and hatred which threaten annihilation of man's dreams of universal harmony. We cannot exile ourselves from the human adventure of the search for progress. There will always be change, challenge, problems and dilemmas, but if we remain open to the whole of mankind, the future will bring promise.

Mr. President, I ask unanimous consent to have Dr. Melady's excellent address printed in the RECORD.

There being no objection, the address was ordered to be printed in the RECORD, as follows:

**WE DARE NOT SLEEP—WE MUST MOVE FORWARD TO THE GOAL OF HARMONY AMONG ALL MEN**

(By Thomas Patrick Melady)<sup>1</sup>

(NOTE.—Address delivered by Dr. Melady at the 99th annual commencement of Canisius College, Buffalo, N.Y., on Sunday, June 6, 1965, 3:30 in the afternoon. During the ceremonies Dr. Melady was awarded the honorary degree of doctor of humane letters.)

Ninety-five years ago, the first graduates of Canisius College received their degrees from the Jesuit pioneers. It was a stirring moment for the early graduates. This is also an important day for us—an end and a beginning for us in this class, as it was to our predecessors 95 years ago.

The first graduates of Canisius were citizens of a country that had just recently engaged in a great Civil War. The Nation was still growing and moving westward. The era of reconstruction promised many changes in the American scene. There had been revolution in land and sea travel. The mighty machine had emerged to transform the small and local businesses into the powerful and rich nationwide concerns which forged this Nation into the marketplace of the world. Catholicism, still the poor church of the first-generation immigrants, faced the challenges of integrating into an American society dominated by the white Anglo-Saxon Protestant ethic. There were great problems and great promise for these graduates of 95 years ago, just as there are today.

But the promise and the problems are vastly different. Ninety-five years ago, this country still had not entered the ranks of the world's great powers. We had neither the duties nor the rights of power. Furthermore, the world was very limited—dominated and bound of the white Western traditions of Western Europe. These times have passed. We have witnessed the end of absolute domination of the world by a select few. It is the beginning of a new chapter in world affairs. Great masses of civilization, who, for a century or more, slept under

the watchful eyes of their colonial dominators, were suddenly seized by an impetuous and compelling thirst for human dignity; and, in the last few decades, the birth pangs of this era have shaken the world with its announcement that the people which constitute more than 60 percent of the world's population and which inhabit the great land areas of Asia and Africa—the two major locations of the peoples of color—have awakened to take their rightful place among the peoples of the world. Here, within our own boundaries, a sizable part of our citizens were ruthlessly separated from enjoying the very rights and dignity which are inherent in mankind. At long last—a hundred years after the Emancipation Proclamation—a significant number of Americans, both white and black, have emerged from their motionless state, and are presently seeking the full brotherhood which we have dared to articulate in the fundamental principles of this Nation.

In the most profound sense, the rise to power of the people of color challenges the fabric of Western society in every aspect of its values and institutions. The challenge and response are manifest on moral, legal, political, and personal levels.

The peoples of color are bringing to judgment the stated beliefs of Western man. They have made it impossible to escape such a judgment any longer. By his actions Western man is being judged; verbal postures are no longer enough. The moral acknowledgement of human dignity and the equality of men is woven inextricably into the cultural and religious commitments of Western man. When Western man turns his back on racial harmony, he is rejecting his heritage in the most self-destructive manner possible. Such rejection leaves him an empty shell, and his emptiness is proclaimed to the world—an embodiment of moral bankruptcy.

The overwhelming principle of love is the cornerstone of Christian morality. The official teachings of the Christian church on race have been quite clear. Yet we know that these principles have been violated and ignored.

Historically, the church cannot escape the revolutionary changes in the world. On the contrary, these changes have already brought to the church the realization of one of its most essential characteristics—its universality. The church, which was drawn westward by the magnetic force of the Roman Empire that dominated the world at its birth, sees the danger of being bound to a white Western cultural context which holds no meaning for the great masses of the world. Thus, when the more than 2,500 cardinals, archbishops, and bishops return to Rome this fall for the third session of Vatican Council II, brown, yellow, red, and black bishops will rub shoulders with their brothers from the white world in proclaiming by example to mankind the universality that has been preached for so long.

These significant political and social changes have occurred simultaneously with the end of distance and physical separation. The races of the world were long separated by time and distance, but we are now next-door neighbors. Doctrines of racial prejudice and superiority have always been morally wrong, but now, when distant points in Africa and Asia are only a few air miles away and tomorrow they promise to be even closer, the United States, out of concern for its very existence, must look for greater harmony with the peoples of color.

The presence of 20 million Negro Americans within our borders presents a great opportunity for the future. For no nation has ever been so tested. The world watches as the United States struggles to match ideals with realities, and, if we succeed in demonstrating that white and black can live as equals and partners, this idealism,

<sup>1</sup> Thomas Patrick Melady, B.A., M.A., Ph. D., president of Africa Service Institute of New York, is also lecturer in contemporary African affairs, St. John's University, and an international management consultant. The author of four books on Africa, his articles have appeared in numerous publications. He is a director of five organizations devoted to African affairs, racial or ecumenical harmony.